



**SACRED FEMININE SYMBOL DESCRIBED IN
DAN BROWN'S *THE DA VINCI CODE***

JOURNAL ARTICLE

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SACRED FEMININE SYMBOL DESCRIBED IN DAN BROWN'S *THE DA VINCI CODE*

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ABSTRACT

This thesis entitled "Sacred Feminine Symbol Described In Dan Brown's The Da Vinci Code", has an objective to analyze sacred feminine symbol in Dan Brown's The Da Vinci Code.

There are two methods applied in this thesis, they are library research method and approaches. Library research method was used to get the primary source of this thesis and references that related to the object of analysis. While there are two approaches used in this thesis, structural approach and semiotic approach. Structural approach was used to analyze the intrinsic elements of the novel, such as character, conflict, and setting; and semiotic approach was used to analyze sacred feminine symbol and its relation to conflict experienced by Sophie Neveu as a character and setting.

The result of the analysis show that Sophie Neveu as a character of this novel is described as an orphan, a middle aged, beautiful, wise, responsible, smart, firm, emotional and risk taking woman. She belongs to round character. As a character, Sophie Neveu experiences both internal conflict and external conflict. In internal conflict, she feels angry, disbelieves, and disappointed to her grandfather, Jacques Sauniere. While, she experiences external conflict against Jacques Sauniere, Robert Langdon, and Sir Leigh Teabing. The settings of this novel are setting of place which happens from France to Scotland, setting of time is mostly happens at night, and setting of social is middle high class.

Finally, sacred feminine symbol is the key for Sophie Neveu to solve her conflict by finishing the riddle and revealing the last message of her grandfather. It is also the reason why she meets with Robert Langdon and Jacques Sauniere.

Key words: *character, conflict, riddle, sacred feminine symbols, semiotic approach*

Skripsi berjudul "Sacred Feminine Symbol Described in Dan Brown's The Da Vinci Code", bertujuan untuk menganalisis simbol sacred feminine di novel The Da Vinci Code karya Dan Brown.

Ada dua metode yang digunakan di dalam skripsi ini, yaitu metode penelitian pustaka dan pendekatan. Metode penelitian pustaka digunakan untuk memperoleh data utama skripsi ini dan referensi yang berhubungan dengan objek analisis. Sementara, ada dua pendekatan yang digunakan dalam thesis ini, pendekatan struktur dan pendekatan semiotik. Pendekatan struktur digunakan untuk menganalisa elemen-elemen struktur dalam novel, seperti karakter, konflik dan latar; dan pendekatan semiotik digunakan untuk menganalisa simbol 'sacred

feminine' dan hubungannya dengan konflik yang dialami Sophie Neveu sebagai karakter dan latar.

Hasil analisa menunjukkan bahwa Sophie Neveu sebagai karakter dalam novel tersebut dideskripsikan sebagai seorang yatim piatu, seorang wanita dewasa yang cantik, bijaksana, bertanggung jawab, pintar, tegas, tetapi emosional, dan pengambil resiko. Dia termasuk karakter yang 'round'. Sebagai karakter, Sophie Neveu mengalami konflik internal dan konflik eksternal. Pada konflik internal, Sophie Neveu merasa marah, tidak percaya dan kecewa pada kakeknya, Jacques Sauniere. Sedangkan pada konflik eksternal, Sophie Neveu mengalami konflik dengan Jacques Sauniere, Robert Langdon, dan Sir Leigh Teabing. Latar dalam novel ini adalah latar tempat yang terjadi dari Perancis hingga Skotlandia, latar waktu yang terjadi pada malam hari, dan latar sosial yaitu kelas menengah keatas.

Pada akhirnya simbol 'sacred feminine' merupakan kunci bagi Sophie Neveu untuk menyelesaikan masalahnya dengan menyelesaikan teka-teki dan menemukan pesan terakhir kakeknya. Simbol 'sacred feminine' juga merupakan alasan dia bertemu dengan Robert Langdon dan Sir Leigh Teabing.

Kata kunci: karakter, konflik, pendekatan semiotik, simbol 'sacred feminine', teka-teki.

INTRODUCTION

Symbol always presents in our daily life. We can find it in any form, such as movement, sound, statement, color or even thing. One example of symbol is literary work. Literary work is a picture of human life in written form. As a symbol, literary work has a function as a mirror of real world. It means literary work represents any activities and phenomena that happened in real world. Human in real world is represented by the character in literary work. Both human and character, they face conflicts.

One type of literary work is novel. Novel is a narrative, tells a story to readers. It contains elements which build and make the story interesting; they are intrinsic and extrinsic elements. Character, conflict, and setting are intrinsic elements, without them the story will never exist, while one of extrinsic elements of the story is symbol.

Symbol is used to represent something else. The meaning of symbol depends on its place; it means there is different meaning of one symbol if we bring the same symbol into different place. It is grown by the society and adopted through generations. Symbol in literary work also has its own meaning. It means that we can only find its meaning through the story of the novel. The meaning is built inside the story. That is why literary work has an authority to create its meaning.

Dan Brown's *The Da Vinci Code* is a novel that tells us a journey of Sophie Neveu and Robert Langdon who try to reveal what Jacques Sauniere wants to tell. Their journey begins when Jacques Sauniere is found died in Grand Gallery, house of painting of famous Italian artists in Louvre Museum. He arranges his body in *Vitruvian Man* position with four lines message beside his

corpse body and a pentacle in his stomach. This strange situation makes Sophie Neveu, granddaughter of Jacques Sauniere, and Robert Langdon, a professor of religious symbology, are met. They involves in a journey made by Jacques Sauniere which full of riddle, and word games. Not only meet with Robert Langdon, she also meets with Sir Leigh Teabing, a Grail's seeker who devotes his life to find Holy Grail. The sacred feminine symbol, which involves in Jacques Sauniere riddles, helps Sophie Neveu to solve her problem and reveal the last message of Jacques Sauniere. It also reason that makes her meets with Robert Langdon who helps her a lot during the journey and Sir Leigh Teabing who is in fact is a person behind her grandfather's death.

The analysis is about to discuss how sacred feminine symbol in the novel helps Sophie Neveu to solve her problem and reveal her grandfather last message through riddles that her grandfather makes before he died.

Sacred feminine is everything that relates to women and their role that has not been honored or acknowledged by people. According to Amy Peck in her essay, sacred feminine is an abstract idea about women and her role and also is an acknowledgement that God is neither a man nor a woman, but the unification of them. Another sources, <http://annebaring.com>, states that sacred feminine is feminine face of God that has not been acknowledged. This idea is emphasized by Margaret Starbird in <http://secretsbehindthedavincicode.wetpaint.com>.

METHOD

Research Design

The analysis is using a qualitative descriptive method to analyze the data. The result of this method is description. It presents sentences which give clear and detail information that relate to the data.

Data and Subjects

The analysis uses Dan Brown's *The Da Vinci Code* as the object of analysis and primary source of data

Unit of Analysis

The writer focuses on sentences which are related to topic of this research that is character, conflict, and setting as structural element and also sacred feminine symbol as semiotic approach.

Method of Data Collection

On getting the data, the writer needs many materials to conduct her research. Then, the writer did some following steps to get the data that she needs:

1. Searching the data. The writer searched the data in library and through internet.
2. The writer got the data and read the data which is a novel. Thus the writer got the interesting topic to be discussed and analyzed.

Then, the analysis process was done in following steps:

1. Collects the data that related to the topic.
2. Applied another references from book or internet which related to the topic.
3. Find some quotations which are also related to the topic.
4. Makes some notes that can help to conduct the research.
5. Discuss and consult with advisor.
6. Analyzing the topic.
7. Finally, make conclusion.

FINDING AND DISCUSSION

The General Description of Sophie Neveu as a Character

Sophie Neveu, as a character, belongs to round character. She has more complex and differentiated character. She is described as an orphan because her father and her mother have died when she was four years old in a car accident. It can be seen by quotation below:

My family? Sophie's parents had died when she was only four.
(Brown, 2003: 76)

Now she is thirty two years old and she turns into beautiful woman. Her beauty can draw men's eye into her and forget the job in front of them. It also shows her personal confidence. This quotation below shows how beauty she is in her thirty two years old.

At thirty-two years old, she had a dogged determination that bordered on obstinate.
(Brown, 2003: 50)

(...) this woman was healthy with an unembellished beauty and genuineness that radiated a striking personal confidence.
(Brown, 2003: 50)

In her first meeting with Robert Langdon, she appears as a wise person. After ten years, she did not make any contact with her grandfather, she fulfills her grandfather last message to find Robert Langdon even though she does not know why her grandfather asked her to do that. It can be proved by quotation below:

Sophie was silent for several seconds. "My grandfather asked me to trust you. I'm glad I listened to him for once."
(Brown, 2003: 340)

It is so contrary to some hours ago and ten years ago. She looks so emotional and easily driven by her heart to do something that she thinks it can make her feels better. Some hours ago, she looks so emotional after seeing picture of her grandfather corpse that is laid on floor of Grand Gallery. The corpse is laid in spread eagle position and naked with four line messages beside it. While ten years ago, she chose to leave her grandfather because she saw sex rite and never let her grandfather reach her whatever the reason is. It happens until the night when her grandfather died and left her a message to find Robert Langdon. This quotation below shows how emotional she is when she faces difficult situation and unbelievable for her.

When Agent Neveu arrived, she took one look at the photos of Saunière and the code and left the office without a word.

(Brown, 2003: 81)

That night, with her life shattered by disillusionment and betrayal, she packed her belongings and left her home. On the dining room table, she left a note.

I WAS THERE. DON'T TRY TO FIND ME.

(Brown, 2003: 143)

She also described as responsible person. She does everything to reveal her grandfather message whatever how hard the condition is. She only thinks how to make her, Langdon, and the cryptex are safe. She is brave to do something that can help her to achieve it. In one cases, she shows her responsibility by trusting Robert judgment about Teabing though she does not know yet about Teabing. She only thinks how to make them safe for a while. But in other cases to make her, Langdon and the cryptex are safe, she can becomes risk taking person. She takes a big risk to safe her and Robert from hard situation. She dares to put gunpoint at taxi driver head so that DCPJ cannot find them. It can be seen from the quotation below:

We needed somewhere to hide, Sophie said, deciding to trust Robert's judgment.

(Brown, 2003: 227)

Before Langdon knew what had happened, she had yanked out the pistol, swung it around, and was pressing it to the back of the driver's head.

(Brown, 2003: 164)

She also described as firm and smart person. After they are safe arriving at the place that her grandfather mentioned, Sophie Neveu shows her firmness by not easily influenced by Langdon. She does not do like what Langdon insists her to do. She does what she thinks it is right. She deletes the account number that she has typed before and changes it into the right Fibonacci sequence. She thinks like her grandfather interest in symbolism and codes. It can be proved by quotation below:

Sophie deleted everything she had just typed in and looked up at Langdon, her gaze self-assured. "It's far too coincidental that this supposedly *random* account number could be rearranged to form the Fibonacci sequence."

(Brown, 2003: 188)

"Moreover, with my grandfather's love of symbolism and codes, it seems to follow that he would have chosen an account number that had meaning to him, something he could easily remember."

(Brown, 2003: 189)

Conflict Experienced by Sophie Neveu

1. Internal Conflict

Sophie Neveu experiences some internal conflict. It makes her between believe and disbelieve toward something her first internal conflict happens in spring, when she came home earlier than before. She saw sex rites which done by her grandfather and surprisingly her grandfather was the centre of the rites. Driven by her strong feeling of being betrayed by her grandfather and disillusionment that she is hard to believe, she decides to go from France

and settle in London without asking explanation from her grandfather. She only writes a message that tells her grandfather not to find her. It can be seen from the quotation below:

That night, with her life shattered by disillusionment and betrayal, she packed her belongings and left her home. On the dining room table, she left a note.

I WAS THERE. DON'T TRY TO FIND ME

(Brown, 2003: 143)

In the middle of her journey to reveal her grandfather message, she feels disappointed. It is because she thinks that she still has other family members after listening to the story of the Royal Descendants. But, after trying to match every name in her family, she thinks that it was impossible because no one of her family has name of Plantard or Saint Clair. This quotation below shows her feeling between believe and disbelieve that she still has family.

Sophie repeated the names silently in her mind and then shook her head. There was no one in her family named Plantard or Saint-Clair. A weary undertow was pulling at her now.

(Brown, 2003: 260)

After finishing riddle by riddle made by her grandfather without knowing what her grandfather is trying to tell, her confusion begins to appear. She is in a grey area about how her family was died, whether they died because of accident or a conspiracy. It can be seen from the quotation below:

Could *this* possibly be that truth her grandfather had wanted to tell her? That her family had been *murdered*? What did she truly know about the crash that took her family? Only sketchy details.

(Brown, 2003: 408)

Her journey, finally leads her to reveal the real message for her. It is between disbelieve and believe that she can meet with the rest of her family. She tries to remember the past so that she can believe that the woman and the man in front of her, is her grandmother and her brother.

Although Sophie did not recognize her, she knew who this woman was. She tried to speak but found she could not even breathe.

(Brown, 2003: 440)

Through her tears, Sophie nodded, standing. She did not know the young man's face, but as they embraced, she could feel the power of the blood coursing through his veins

(Brown, 2003: 441)

2. External Conflict

Not only experiences internal conflict, Sophie Neveu also experiences external conflict. She has external conflict with her grandfather, Robert Langdon and Sir Leigh Teabing.

Neveu feels if her grandfather betrayed her. She sees sex rites done by her grandfather in spring of March. She does not believe if her grandfather does the rites and become the centre of the rites. She thinks that her grandfather is lying to her. It makes her disappointed and chooses to go away from her grandfather. She also does not let him to reach her even in a call. She

always avoids her grandfather gifts and never opens it. This quotation below shows her external conflict against her grandfather, Jacques Sauniere.

She vowed never to speak to anyone about what she had seen. Her grandfather tried desperately to reach her, sending cards and letters, begging Sophie to meet him so he could explain. *Explain how!?* Sophie never responded except once—to forbid him ever to call her or try to meet her in public.

(Brown, 2003: 75)

Robert Langdon is a professor of religious symbology from Harvard University and the writer of some books about his field. The external conflict between Sophie Neveu and Robert Langdon is because of different idea to solve a problem. Their different idea has appeared since their first meeting. But their crucial external conflict happens when Neveu's life is in danger. Neveu is at gunpoint to threat Robert Langdon so that he wants to open the cryptex and reveal the map where Holy Grail is located. Langdon agrees with it but if Teabing lets Neveu go first. But, Neveu does not want Langdon to do that, because she knows how her grandfather is. She believes if her grandfather will not let a person such Teabing opens the cryptex. This quotation below shows how their different idea can drive them in conflict.

"No games," Langdon said. "Let her go. Then I'll take you to Newton's tomb. We'll open the cryptex together."

"I'm not going anywhere," Sophie declared, her eyes narrowing with rage. "That cryptex was given to me by my grandfather. It is not *yours* to open."

Langdon wheeled, looking fearful. "Sophie, please! You're in danger. I'm trying to help you!"

"How? By unveiling the secret my grandfather died trying to protect? He trusted you, Robert. *I* trusted you!"

(Brown, 2003: 422)

Knowing that Teabing is the person behind her grandfather murder, Neveu does not let Langdon to help Teabing in opening the cryptex. She does not want the cryptex falls in the wrong hand especially a person like Teabing who does everything, including murder her grandfather, to get the map of Holy Grail location. It is also a surprise for her that Teabing knows how she and her family live. He also blames her grandfather as a betrayer of Holy Grail so he deserves to get the consequences of it, in this case is death. For several times, he tries to make Neveu believes with his story, but Neveu remains strong by not believing him and refusing the oath offered by Teabing. It can be proved by quotation below:

Teabing paused, his eyes alight. "We need to swear an oath together. A pledge of faith to one another. A knight's allegiance to uncover the truth and make it known."

Sophie stared deep into Teabing's eyes and spoke in a steely tone. "I will never swear an oath with my grandfather's murderer. Except an oath that I will see you go to prison."

(Brown, 2003: 413)

Setting

1. Setting of Place

Setting of place refers to where the action takes place. In Brown's *The Da Vinci Code*, the setting of place ranges from the museum of Louvre in France to the Rosslyn Temple in Scotland. The story starts in some parts of Louvre Museum, they are Grand Gallery, the house of famous Italian artist and Salle des Etats, a room where *The Mona Lisa* is housed. It can be seen from the quotation below:

Having squeezed beneath the security gate, Robert Langdon now stood just inside the entrance to the Grand Gallery.

(Brown, 2003: 32)

Sophie arrived breathless outside the large wooden doors of the Salle des Etats—the room that housed the *Mona Lisa*.

(Brown, 2003: 108)

The journey is continued to Depository Bank of Zurich, a Swiss bank which is well known because of its secrecy through its system named anonymous safe deposit box. It can be seen from quotation below:

The Depository Bank of Zurich was a twenty-four-hour *Geldschrank* bank offering the full modern array of anonymous services in the tradition of the Swiss numbered account.

(Brown, 2003: 176)

Château Villette is the next destination. It is a historical mansion which built in 1668 and a house of Sir Leigh Teabing. It can be proved by quotation below:

The Sprawling 185-acre estate of Château Villette was located twenty-five minutes northwest of Paris in the environs of Versailles.

(Brown, 2003: 220)

After France, the journey is continued to London, especially in Westminster Abbey where the Newton's tomb is located. It can be seen from the quotation below:

Newton's tomb consisted of a massive black-marble sarcophagus on which reclined the sculpted form of Sir Isaac Newton, (...)

(Brown, 2003: 397)

The journey is not ended up yet. The next place is in Rosslyn Chapel, Edinburgh, Scotland. It is a cathedral of code and located in north south meridian. It can be proved by quotation below:

Rosslyn Chapel—often called the Cathedral of Codes—stands seven miles south of Edinburgh, Scotland, on the site of an ancient Mithraic temple.

(Brown, 2003: 434)

2. Setting of Time

Setting of time refers to when the story happens. The story happens within a day, from night to night. Here are some quotations that show the setting of time:

Louvre Museum, Paris
10:46 P.M.

(Brown, 2003: 3)

"*Bonsoir*," the man said. "Good evening.

(Brown, 2003:179)

"As is Sir Leigh's sleep. If you are a friend, then you are aware he is in poor health."

(Brown, 2003: 221)

3. Setting of Social

Setting of social refers to the social background of a character. Sophie Neveu is described as a woman in middle high class. It can be seen from several proofs. First is family relation, Sophie Neveu grandparents are the curator of Louvre Museum and Rosslyn Temple. As a curator, they have important position in Museum and have responsibility to the Museum and its content. It can be seen from quotation below:

... but during his twenty-year tenure as curator, Saunière had helped the Louvre amass the largest collection of goddess art on earth...

(Brown, 2003: 23)

The chapel curator lives there. She also happens to be the head of the Rosslyn Trust." He paused. "And my grandmother."

(Brown, 2003: 439)

Next is education and jobs, Sophie Neveu is graduated from Royal Holloway University of England and works in DCPJ or Judicial Police of France as a code breaker. It can be proved from quotation below:

A young Parisian *déchiffreuse* who had studied cryptography in England at the Royal Holloway, ...

(Brown, 2003: 49)

Eventually she turned her passion into a profession by becoming a codebreaker for the Judicial Police.

(Brown, 2003: 77)

Other proof is can be seen from her interest, Sophie Neveu has an interest in art, code, puzzles, and word games. It is because her grandfather has taught her about it since she was a child. Her grandfather introduced it through a treasure hunt that is made or her to get her birthday present or her Christmas present. She also has her favorite piece of art especially made by Da Vinci, that is *Vitruvian Man*. It can be seen from following quotation:

... and her grandfather graduated her to crosswords in English, mathematical puzzles, and substitution ciphers.

(Brown, 2003: 77)

"*The Vitruvian Man*," she said flatly. "That particular sketch has always been my favorite Da Vinci work.

(Brown, 2003: 69)

Transportation is the other aspect to see how the social background of a person. For everyday transportation, Sophie Neveu rides her own car that is SmartCar. It can be seen by quotation below:

She handed Langdon her car keys. "Mine is the red SmartCar in the employee lot.

(Brown, 2003: 102)

Last but not least is the language that she used. When she was a child, her grandfather made a rule to speak French in school and English when she was in home. It can be seen from quotation below:

Practice French at school. Practice English at home.

(Brown, 2003: 76)

Symbol

Sacred feminine symbols are symbols that related to the women, and their role in world that has not been acknowledge or honored in this time. There are several sacred feminine symbols appear in Brown's *The Da Vinci Code*.

Sophie Neveu is symbol wisdom. It is because her name is rooted from Goddess of wisdom that is Sophia. It can be seen from following quotation:

"Yes! *Sophia* literally means *wisdom* in Greek. The root of your name, Sophie, is literally a 'word of wisdom.' "

(Brown, 2003: 320)

There are two meaning Holy Grail, connotation and denotation. The denotation of Holy Grail is a cup that used by Christ to share wine when Last Supper and to catch His blood in crucifixion. Different from its denotation, Holy Grail in its connotation resembles the womb of a woman because of its picture shaped like the letter "V" or called a chalice, the ancient symbol of woman. It is the reason why Holy Grail is the symbol of sacred feminine and goddess. It can also be seen from the relation of the words. Holy synonymous with sacred and Grail is the symbol of womanhood which always related to the feminity of a woman. It can be proved from the quotation below:

The Holy Grail, she had thought, was the cup that Jesus drank from at the Last Supper and with which Joseph of Arimathea later caught His blood at the crucifixion.

(Brown, 2003: 162)

... the *Holy* Grail represents the sacred feminine and the goddess, ...

(Brown, 2003: 238)

"The chalice," he said, "resembles a cup or vessel, and more important, it resembles the shape of a woman's womb.

(Brown, 2003: 238)

Rosa Rugosa is a five petal rose and the oldest species of rose. It is the symbol of Holy Grail that speaks in many level, secrecy, womanhood, and guidance. It speaks of womanhood because of the pentagonal symmetry than can be created from its five petals. The pentagonal symmetry or also known as pentacle is the symbol of Venus, the goddess of sexual love. Its five petals represent the five stages of woman, they are birth, menstruation, motherhood, menopause, and death and the blossoming rose represents women's genitalia. Then is secrecy because of the tradition of ancient time of Roman that is used to hang a rose in a door when they spoke about coincidental matter. Last is guidance. It is related to the Compass Rose and Rose Line which always used by sailor to determine the right direction. It can be proved by following quotation:

Rosa rugosa, one of the oldest species of rose, had five petals and pentagonal symmetry, just like the guiding star of Venus, giving the Rose strong iconographic ties to *womanhood*.

(Brown, 2003: 202)

"The five-petal rose," he whispered, "is a Priory symbol for the Holy Grail."

(Brown, 2003:190)

For this reason, the Rose was a symbol that spoke of the Grail on many levels—secrecy, womanhood, and guidance—the feminine chalice and guiding star that led to secret truth

(Brown, 2003: 202)

The unification of male and female represents in *The Mona Lisa*. *The Mona Lisa* is one of Da Vinci famous painting. Its name is the anagram which taken from the Egypt god and goddess of fertility, Amon and Isis or its pictogram is L'isa. *Hermaphrodite* is another symbol that represents the unification of male and female. *Hermaphrodite* is taken from the name of Greek god and goddess, Hermes and Aphrodite. The unification of male and female can also be seen in *The Star of David* and *The Vitruvian Man*. *The Star of David* is a star that is made from the unification of blade which represents masculine and chalice which represents feminine, while *The Vitruvian Man* is a picture of naked man in spread eagle position and inside a circle which is a feminine symbol of protection. It can be seen from following quotations:

"And the female goddess, Isis, whose ancient pictogram was once called L'ISA."

Langdon finished writing and stepped back from the projector.

AMON L'ISA

(Brown, 2003: 121)

... the word *hermaphrodite* and its ties to Hermes and Aphrodite...

(Brown, 2003: 120)



The blade and chalice.

Fused as one.

The Star of David... the perfect union of male and female...

(Brown, 2003: 446)

The circle had been the missing critical element. A feminine symbol of protection, the circle around the naked man's body...

(Brown, 2003: 45)

Pentacle or pentagram is a five pointed star which has been known by the society always related with devil worship or pagan, but it is different in *The Da Vinci Code* novel. It derives from the Latin word *paganus* means the country dwellers or people who live in village and their religion pagan is Nature worship. But it has been banished and the word *villes* that is nice nicknaming for villagers turn out into wicked soul. Pentacle is the symbol of sacred feminine or divine goddess, but more specific is the symbol of Venus, the goddess of sexual love. It is because the perfect pentacle created by planet Venus every eight years. Another link is perfection and beauty. Perfection is because the PHI number that is reflected by ratio of each line segment. PHI number is the fundamental building block in nature, and because the nature is made by *The Creator* so the scientist also called PHI number as *Divine Proportion* and everything made by *The Creator* is perfect and beautiful. It can be proved from quotations below:

Nowadays, the term *pagan* had become almost synonymous with devil worship—a gross misconception. The word's roots actually reached back to the Latin *paganus*, meaning country-dwellers.

"Pagans" were literally unindoctrinated country-folk who clung to the old, rural religions of Nature worship. In fact, so strong was the Church's fear of those who lived in the rural *villes* that the once innocuous word for "villager"—*villain*—came to mean a wicked soul
(Brown, 2003: 36)

"This pentacle is representative of the *female* half of all things—a concept religious historians call the 'sacred feminine' or the 'divine goddess.'

(Brown, 2003: 36)

"Nice job. Yes, the ratios of line segments in a pentacle *all* equal PHI, making this symbol the *ultimate* expression of the Divine Proportion.

(Brown, 2003: 96)

As a young astronomy student, Langdon had been stunned to learn the planet Venus traced a *perfect* pentacle across the ecliptic sky every eight years.

(Brown, 2003: 36)

Left always associated with bad things and it is the reason why left is the symbol of sacred feminine. Left which usually determines the direction, always associated with bad things because of the word for left in French and Italy has deep negative meaning. It also happens with sacred feminine which is considered as bad thing because it has been banished. It can be proved by following quotation:

Not even the feminine association with the *left-hand* side could escape the Church's defamation. In France and Italy, the words for "left"—*gauche* and *sinistra*—came to have deeply negative overtones,

(Brown, 2003: 125)

Contribution of Sacred Feminine Symbols in Sophie Neveu Conflict and Setting.

Sophie Neveu is a woman with many conflicts both external and internal conflict. Her internal conflict appears because of her disappointment toward her grandfather, Jacques Sauniere. She thinks that her grandfather is lying to her by keeping a secret about sex rites that has not ever been told to her. It continues until she grows up becoming beautiful woman and works in DCPJ. She is still in her decision by keeping her distance away from her grandfather and not to make any contact with him. But it changes after her grandfather died. She does what her grandfather asks her to do before he died through a series of riddle.

Her grandfather interest in sacred feminine makes her meets with Robert Langdon. He is the professor of religious symbology from Harvard University. He also has the same interest with Jacques Sauniere in sacred feminine. Langdon helps her to understand everything related to sacred feminine better than before and it makes her knowing her grandfather well than before. She also realizes her misunderstanding toward her grandfather and her false attitude by blaming her grandfather and not let him to explain.

The riddles which include about sacred feminine symbols lead her to meet with Sir Leigh Teabing. Sir Leigh Teabing is a person who devoted his life to find

the Holy Grail or known as Grail seekers. He is the person who explains to Neveu about Holy Grail from the beginning until the end. This meeting also leads her knowing the true murder of her grandfather, and the person is Sir Leigh Teabing himself.

By solving the riddles and knowing the truth of Holy Grail help her to find the rest of her family and realize who she is. After the car accident some years ago, she thinks that her only family is her grandfather and after her grandfather died, she feels alone in world. But after finishing all riddles, she meets with her grandmother and brother in Rosslyn Chapel, Scotland. From that time, she knows that she and her family is the part of Holy Grail.

Sacred feminine symbol is the familiar thing for her since she was a child. Everything that has ever been taught by her grandfather is related to sacred feminine. *The Mona Lisa*, the painting of Da Vinci that she hates and *The Vitruvian Man*, the piece of art of Da Vinci are the symbols of sacred feminine. Pentacle has become a joke between two of them when they were playing Tarot.

Instead of being the aid for Sophie Neveu and Langdon to find the next place they should go, symbols of sacred feminine which is found and learned by Sophie Neveu also appears in the place that Sophie Neveu and Langdon are visited. Grand Gallery is the place where *The Vitruvian Man* and Pentacle appear. Still in Louvre Museum especially in Salle des Etats, *The Mona Lisa* appears as the host of Salle des Etats. *Rosa Rugosa* appears in rosewood box that is saved in Depository Bank of Zurich. *Château Villette* is the place where Sophie Neveu learns about the truth of Holy Grail and the symbol that related to it and unpredictably it leads her to Rosslyn Chapel where *The Star of David* as the symbol of unification between male and female appears.

Conclusion

The result of the analysis shows, that Sophie Neveu as a character in the novel belongs to round character. She has both positives and negatives sides. She is described as an orphan, middle aged, beautiful, wise, responsible, smart, firm, emotional, and risk taking woman.

As a character, she faces both internal and external conflict. Her internal conflict is she against herself. It appears when she saw her grandfather, Jacques Sauniere did sex rites and became the centre of it. She thinks that her grandfather is lie to her by keeping it as a secret from her. She is disappointed and decides to go away from her grandfather. This internal conflict makes her has external conflict with Jacques Sauniere. She never lets him to explain the truth and she always avoid him every time her grandfather wants to call her. She also never opens the present from her grandfather. Another external conflict experienced by Sophie Neveu is she against Robert Langdon, the professor of religious symbology and Sir Leigh Teabing, the grail seekers. Her external conflict against Robert Langdon is because of the different idea between them to solve the conflict, while her external conflict against Sir Leigh Teabing because Sir Leigh Teabing is the only person who should responsible toward her grandfather's death.

The journey of Sophie Neveu in revealing the last message of her grandfather starts in France, especially in Grand Gallery and Salle des Etats of Louvre Museum. Then it is continued to Depository Bank of Zurich. After Sophie Neveu can open the deposit box of her grandfather, she and Langdon go to *Château Villette* to find help from Sir Leigh Teabing. After France they fly to London, especially to Westminster Abbey to find Newton's tomb. In Newton's tomb, Langdon and Neveu can open the second cryptex and they go to the Scotland, actually in Rosslyn Chapel, the cathedral of codes. Most of events in the novel happen in night.

Sophie Neveu belongs to middle high class. It can be seen from some aspects of her life. She was raised by her grandfather after the car accident that took all of her family some years ago. Her grandfather raised her in the way of his interest in art, codes, puzzles and word games. It is because her grandfather is the curator of Louvre Museum, one of famous museum in France. It makes Sophie Neveu has the same interest with her grandfather, especially in art. She has *The Vitruvian Man* as her favorite piece of art. In fact, her grandmother, Marie Chauvel is also the curator of Rosslyn Temple. Her interest in codes, word games and puzzles make her going to Royal Holloway University of England to study about cryptography and make it as her job as code breaker in Judicial Police of France. She also able to speak in France and English because of there was a rule of her grandfather that she should speak France in school and English in home. She rides a car as her daily transportation.

Dan Brown's *The Da Vinci Code* contains a lot of symbol especially sacred feminine symbol. Sacred feminine is everything relates to women and their role that has not been acknowledge or honored by people. Those symbols are Sophie Neveu, Holy Grail, *Rosa Rugosa*, *The Mona Lisa*, *Hermaphrodite*, Pentacle, *The Vitruvian Man*, *The Star of David* and Left. All of those symbols are the key of the story. They help Sophie Neveu to solve her conflict and help her to finish the riddle made by her grandfather to reveal the last message of her grandfather. Jacques Sauniere interest in sacred feminine makes her meet with Robert Langdon, the professor of religious symbology, who shares the same interest with her grandfather. Sacred feminine symbols also lead her meet with Sir Leigh Teabing who is in fact is the person behind her grandfather's death. They also make her meet with the rest of her family, her grandmother and her brother. Not only that, unconsciously sacred feminine symbols are the familiar thing between Sophie Neveu and Jacques Sauniere, everything that has been taught by her grandfather is related to sacred feminine.

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